A Sermon of Repentance.

A very godly and profitable Sermon, preached at Lee in Essex by Arthur Dent, Minister of Gods word: and published at the request of sundrie godly and well disposed persons:

1584.

The vij. of March.

Ionach 2.

They that wait vpon [illegible] forsake their owne mercy.

BIBLIOTHECA BODLEIANA

Imprinted at London by I. Windet, for Iohn Harison, *and are to be sold at the Greyhound in Paules Church-yard*, 1585.

In Concionem Arthuri Dent

G. Pewdæi Carmen.

MAturè recipisce, precor, peccataq; linque,
qui legis aut audis, quisquis es, istud opus
Sin noua peccatis peccata prioribus addes,
olim hæc te contra Concio testis erit.
Hæc aliquot lecta flentes sua crimina, multum
Mutarunt mores, & noua vita placet.

The same in English.

THou that doest read or heare this (work,
I wish thee to doe this:
Repent in time, and sinne forsake,
Amend that is amisse.
But if thou wilt adde sinne to sinne,
not minding to amend,
This Sermon shall a witnesse be,
against thee in the end.
Some that haue heard this read of late,
lamenting much their sinne:
Haue changde their former manners,
and a new life now begin.

TO THE READER.

ALthough I was moſt vnwilling that this poore talent and trauaile of mine ſhould euer haue bene broached abroad, and come to light both becauſe it maye ſeeme as a Candle lighted at noone day: as alſo becauſe many other mens doings might more worthily a great deale haue bin publiſhed, & cõmitted vnto letters: yet becauſe diuers which heard it preached with a liuely voyce, were very inſtant, yea and more then importunate with me to haue it publiſhed, vſing ſuch reaſons as I could not greatly gainesay, I did at the laſt yeelde to their requeſt, and ſo this vntimely fruite is come abroade, to be ſolde in open markets. Let no man be offended that I haue not ſtrained my ſelfe to flie an high pitche, to ſome out the froth of mans wiſedome, and to make a great ſhew of learning, by blowing

ing the bladder of vanitie til it burſt with ſwelling. For that is not my vſe, I ſeeke eſpecially the ſaluation of the ſimple and ignorant, and therefore ſtoupe downe to their reache and capacitie. Therefore I beſeeche thee gentle Reader, accept my good meaning: Reade this without preiudice, like it as thou profiteſt, ſo ſhalt thou haue prayſe of God, and comfort in thy conſcience.

A. D.

A Sermon of Repentaunce.

The Text, Luke 13.5.

I tel you nay: but except you repent, you shall all likewise perish.

THe occasion of these wordes of our Lord and Sauiour Iesus Christ, was, because ther were certaine that shewed him of the *Galileans*, whose blood Pilate had mingled with their owne sacrifices: That is, murdered them as they were sacrificing: so their blood was mingled with ỹ blood of the beasts which were sacrificed. Those men therfore thought that those *Galileans* were greater sinners then all other *Galileans*, because they had suffered such thinges: and that those eighteene also, vpon whome the Tower in *Siloam* fell and slue them, were Sinners aboue all men that dwelt in *Hierusalem*. Wherein they did vtter a secret corruption, naturally ingendred in all men,

that is, very sharply to see into the sinnes of others, & seuerely to censure them: but in the meane while to flatter themselues, and to be blindfolde in seeing their owne sinnes. For these men thought because the like iudgements did not fall vpon them, therfore they were safe enough, they were not so great sinners, but rather highly in the fauour of God: According as many do fallly suppose, that those are alwayes the worst sort of people, whom God doth most strike, and presse with his punishing hand, hauing forgotten that God doth not keepe an ordinarie rate here below, to punishe euery man as he is worst, or to fauour and cocker him as he is best, but onely taketh some examples as he thinketh good, for the instruction and aduertisement of al others, & to be as it were loking glasses, wherein euery man may see his owne face, yea and his owne cause handled, and that God is a seuere reuenger of sinne, that all men may learn by the example of some to tremble and beware, least peraduenture they be worthily constrained to keepe their owne turnes, and to know what they haue deserued. These men which broughte these newes to our Sauiour Christe had taken

forth

forth this lesson: wherevpon our Saviour is iustly occasioned to correct their erroni-ous and sinister iudgement, and to teache them that they must not reioice at the iust punishments of others, but rather to be in-structed thereby to repentance.

And further to signifie, that God doeth not alwayes most punish the most notori-ous offenders, as Murtherers, Theeues, Robbers, Whoremasters, Blaspheamers, Quarellers, Scoffers, and such like, but reserueth them vnto the iudgement of the great day, and as it were fatteth them a-gainst the day of slaughter, and therefore he answereth them negatiuely, and sayth Nay, or not so, but except ye repent, you shal all likewise perish, as if he should say, are you al of this opinion indeede, that only monstrous sinners are punished in this world, and others let alone: or that the Ga-lileans and these eighteen vpon whom the Tower in Siloam fell, were greater sin-ners, then al others? Or do you thinke be-cause the same iudgements haue not light vpon you, therefore you shall steale awaye in the darke, and escape the iudgement of God? No, no, you are deceiued, For I say vnto you, that except you mourne and la-

ment for your sins, and fall to some agree-ment with God in time, (you I say, euen you which are so ready to cõdemne others, and iustifie your selues) shal not onely perish with the like iudgements in this present world, but be euerlastingly condemned in the world to come. So that our Sauiour in so saying, doth thunder downe a most dreadful sentence vpon all our heads: for he concludeth & setteth it downe, that all men liuing vpon the face of the earth, whether they be high or low, rich or poore, yong or old, noble or vnnoble, learned, or vnlearned, simple or politike, of what estate, degree, and condition soeuer they be, liuing and dying without repentance, shal perish and be damned in hell fire for euer. The Scriptures are full of such thunderbolts. Iohn. 3. 18. He that beleeueth not is damned alreadie. And 2. Cor. 13. verse 5. Proue your selues whether you are in the faith, examine your selues, knowe ye not your selues that Iesus Christ is in you except ye be reprobates? Where the Apostle flatly setteth downe that all those which haue not Christ dwelling in their heartes by faith, which is the houshold sister of repentance, are no better then reprobates,

prophates, castawaies, and condemned persons. But because the most people in these daies are grosly deceiued in repentance, both concerning what it is, what it meaneth, what it worketh, what be the qualities and condicions of it, which be the causes, and which be the lets and hinderaunces, and also why, when, and wherefore we should repent. Therfore I haue in present intent to teach first what is repentãce. Secondly which be his qualities and effects. Thirdly, when we should repent. Fourthly, wherfore we should repent. And last of al, what letteth vs from repentance: which order and methode of teaching, although some may mislike (as in dede with me it is not ordinarie), yet considering the matter I haue in hande, I thinke it not inconuenient. But to the matter. Repentance is an inward sorowing, and continuall mourning of the heart and conscience for sinne, ioyned with faith, and both inward, and outward amendment. Inwarde I say, in chaunging the thoughtes and affections of the heart: and outward in changing the woordes, and workes, from euill to good. This repentance no doubt was in Dauid, who when he was couertly re-

proued

prowed by the Prophet Nathan, and his sinnes laide before his eyes, did not stubbornly defend them, and so iustle against God: nor yet secretly excuse them, & daube them ouer, but cried out in the bitternesse of his heart: I haue sinned, and therevpon made the 51. Psalme. A Psalme in deede full of dolour and heauinesse: wherein the Prophet bewaileth his falles, lamenteth his sinnes, & praieth euen for a newe heart and a newe spirite, newe thoughtes, newe affections, new purposes of amendment of life. So that in Dauid we may see an inwarde sorowing, a lasting griefe, (as the booke of Psalmes doth euery where declare, which layeth him out as it were in an Anatomie) yea, and great reformation: both in inward and outward sinnes. Here therefore beholde what is repentance. Likewise Saincte Peter through infirmitie hauing denied his Lorde and Maister Christ, and being pinched of his owne conscience, and wakened with the alarme of a poore Cockes crowing, went out of the Court of Pilate with a heauy heart weeping bitterly, and euer after stoutly professing Christ euen vnto the death. See then what is repentance. The Prophetes

in

in the olde testament, exhorting the rebellious Iewes vnto repentance, vse commonly an Hebrewe Verbe, which signifieth, turne ye, or returne ye, and come back againe, by the which Metaphor is ment, that like as a man that is strayed far out of his way, must turne quite backe againe the cõtrary way: So those that haue straied from the wayes of godlinesse to the way of sinne, must come backe againe as fast as euer they went forward, and altogether chaunge the course of their life: so that repentance is an earnest turning vnto God with all our heart, soule, and minde. Saint Iohn Baptist, and the Apostles in the newe Testament exhorting vnto repentance, vse a Greeke word which signifieth a changing of the minde afterward, or after wit, so that those which through their follie, and want of former wit, haue slipped into the deepe pit and daungerous gulfe of sinne, when they come to themselues, and haue recouered their wits, wil be wise afterward, and take heede they neuer come there againe, according to the Prouerbe, The burnt child will take heede of the fire. By this time I hope you see what is repentance. It is not euery sorow, but

but ſorow we for ſinne, not for ſome ſin, but for all ſinne, not for an houre, but for euer, not for a daye, but continually, not for a wæke, but as long as we liue. Some think euery ſorow is repentance, but ſo ſhould worldlings repent. Some thinke euerie litle pant for ſinne is repentance, ſo ſhould Pharaoh repent. Some thinke all wæping and lamenting for ſinne is repentance: ſo ſhould Eſau, Iudas, & Caine repent. Some thinke euery litle humbling of our ſelues is repentance, but ſo ſhould Achab repent. Some thinke that good wordes and good purpoſes is repentance: but ſo ſhould euery ſicke man repent. Some thinke that reformation of woords and dœdes is repentance: but ſo ſhould ciuil men repent. Some thinke that cry God mercie is repentance, and ſo ſhould euery foole repent. You ſee therefore how many are deceiued in repentance, but if you will ſee what it is in dœde, looke backe to that which hath byn ſayde afore. For he that will repent in good earneſt, muſt not hang downe his heade like a Bulruſhe for a day onely, and ſo haue done, nor cry from the teeth outward, Lorde haue mercie on me, and ſo away: but he muſt make a backe reckoning with diligent conſidera-

ſideration of his former life, as did the Prophet Dauid. Pſal. 119. ver. 59. I haue conſidered my waies, & turned my feete vnto thy teſtimonies. So muſt euery one that meaneth to repent, ſlinke aſide into ſome corner or out place, that there he may haue roome enough to beate his owne conſcience, and to make his heart ſmart for his ſinnes, by aggrauation thereof, and weighing all the circumſtances, as in the 9. of Daniel. The Church of God confeſſeth her ſinne, not lightly, but with wonderfull great exaggeration, and heaping of one thing to another. So that it is not enough to ſay, I haue ſinned, but to ſay, I haue moſt traiterouſly ſinned, I haue moſt obſtinatly, careleſly, and rebelliouſly ſinned: I haue monſtrouſly offended in ſuch a place, in ſuch a houſe, in ſuch companie, in ſuch a day. In ſuch a corner in the darke I cõmitted adulterie cloſely, when I thought none had ſeene me: in ſuch a Chamber I defiled my neighbours wife: myne owne conſcience doeth accuſe me of it. In ſuch and ſuch companie I haue beene drunke, I haue ſpoken and rayled againſt Gods woorde, I haue mocked the Preachers, I haue ſpared no othes nor filthye

ſpeech

ſpéech, and nowe O Lorde, Lorde, what an vgly monſter, and wretched villain am I? Here I ſtande before thy preſence all naked, blinde, wounded, poore, wretched and miſerable, hauing deſerued a thouſand damnations, if thou ſhouldeſt enter into iudgement, & trie the lawe with me. Therefore I beſéech thée ſhewe pittie and compaſſion vppon me. Annoynt my woundes with the oyle of mercie: Reſtore mée my ſight, cloath my nakednes, enrich me that am poore, ſtrengthen me that am weake: helpe me vp that am fallen: oh bid me not farewell. The infant ouercommeth his mother with crying, the childe his father with weéping, and the ſeruant his maiſter by intreatie, and wilt not thou be intreated O Lorde? Thus I ſay, if euery man would ſpeake in his conſcience to God, and thus narowly or more narowly examine himſelfe, vndoubtedly he were in the way of repentance.

But alas it is a woorld to ſée how ỹ blind Buzardes, and croked Canker wormes of this woorld goe awry from this rule, deceiuing themſelues with the bare title and naked name of repentance. Many in déede can talke of it: but fewe walke in it. Many

ſpeake

speake of it: but few feele it. Many describe it: but few know it. It is hidde and locked vp from the world, and reuealed onely to gods childrē. Many think they haue caught it, when they haue but the shadow of it. It is so hie that fewe can reach it. It is so deep that few can come to the bottome of it. It is so narrow that few can enter into it. So wide, that fewe can comprehend it. So slippery that few can hold it. So secrete, that fewe can find it. Therefore my deare brethren, I beseech you, let vs pray vnto our God, that he wold reueale vnto vs this misterie, which is hid from the world, that we may truely see it, and know it, finde it, and feele it, to our endlesse comforte, throughe Christ Jesus, which grace he graunt vs.

But nowe to the second point concerning the qualities, and fruites of Repentance. One speciall qualitie of Repentance, is alwaies to bring with it remission of sinnes: for where true Repentance goeth before there remissiō of sins must necessarily followe after, not that repentance deserueth Remission of sinne, but because where God worketh repentance, there he pardoneth sin, because of his promise. As in *Ezechi.* 18. 27. When the wicked turneth away from

his wickednes, that he hath cõmitted,& doth that which is lawful & right,he ſhal ſaue his ſoule aliue. And againe, Eſa. 55.7. Let the wicked forſake his waies, & the vnrighteous his owne imaginatiõs,& returne vnto the Lord, & he will haue mercy vpon him. So here we ſée,to whom forgiuenes of ſinnes, and the mercy of God belongeth:namely to the penitent ſinners, to thoſe that leaue ſinne,and imbrace godlineſſe:to thoſe that forſake their owne waies and imaginations,and turn vnto the Lord. And as for ſuch as walke on,in their owne waies and folow the delights of ſinne,without any ſorrow or purpoſe to leaue thẽ,they haue nothing to doe with the mercy of God & though Jeſus Chriſt had ſuffred an hundred deaths(which could not be) yet ſhall no vnpenitent ſinner haue remiſſion of his ſinnes by his death, nor any other benifites of his paſſion for they belong onely tohis Churche and choſen people herevpon the earth. He therefore that is not of the church he that is not grafted into Chriſt by Faith, he that is not a mẽber of his miſticall body can enioy nothing by Chriſts death. If any man abide not in me, he is caſt forth as a braunche,& withereth,& men gather thé

and

and caſt them into the fire, & they burne Ioh. 15. 6. We read in the 29. of Deuteronom. how god barreth al ſtubborn ſinners from his mercy, and doeth moſte terriblie ſhoot out againſt them. Ye that heareth the wordes of this curſſe, and bleſſeth himſelf in heart, ſaying: I ſhall haue peace although I walke according to the ſtubbornneſſe of mine owne hart, thus adding drunkeneſſe to thirſt, the Lord will not be merciful vnto him but thē the wrath of the Lord, & his iealouſie ſhall ſmoak againſt that man, and euery curſſe that is writtē in the book, ſhall light vpon him. So that God ſaith plainely, he hath no mercy for ſuch, as walke in the vain delights of ſin, & in the ſtubbornnes of their own hart: adding drūkennes to thirſt: That is ioining one horrible ſinne to another. yet for al this, it is a wōder to ſee how the blind worms of the earth deceiue themſelues. For they think whatſoeuer they ſay whatſoeuer they doe, be it good, be it euill, whether they repent, or not repēt, yet they ſhall be ſaued by Chriſts death, as though they would make it a baude to their ſinnes and ſo worke that villany againſt Chriſt. I hope to be ſaued by Chriſts death, as well as the beſt of them al, ſaith ſome. But wher

is thy repentance thou miſerable wretch: Doeſt thou thinke that Gods mercy is cõmon to all: And Chriſts death a baude for our ſins: no, no, when it cõmeth to the vpſhot, thou ſhalt ſtop ſhort, For it wil proue farre otherwiſe: For thou ſhalt finde Gods mercy turned into Juſtice: and Chriſtes death into wormewoode, becauſe thou hatedſt knowledge, and choſedſt not ỹ feare of the Lord. Thus you ſée my deare brethren, that repentance muſt néeds go before forgiuenes of ſinnes, and where it leadeth not the way, there the gates of gods mercy are ſhutte vp, and this is the firſt qualitie of repentance. It hath alſo an other condition, and that is to alter and change men from that they were before, not in the ſubſtance and proportion of the body, but in the qualities and conditions of the mind. For whoſoeuer hath truely repẽted, you ſhal by and by ſée a moſt maruailous and wonderfull chaunge in him, ſo that he will not doe as he hath done, nor ſpeak as he hath ſpokẽ, nor company as he hath companied, nor play ỹ good fellow (as they terme it) as he was wont to do: nor runne to the ſame exceſſe of riot he was wõt. And this is it ỹ amaſeth the worlde, and cauſeth them to briſtle and

ſome

some at the mouth like wild boares, and to speak euill of them that turned vnto God: for the world loueth his owne, and cannot abide that God should plucke one feather from his winges. But Repentance doeth violently pul men out of the clawes of Sathan and change them from the conditions of the world: for it maketh of proud, humble of hurtfull, harmelesse, of cruell, meeke: of Wolues, Lambes: of Lions, Sheepe: of Adulterers, chast liuers: of Dronkards, sober men: of swearers, reuerent speakers: of haters, louers: of dispisers, imbracers: of scoffers, followers: of earthly, heauenly: of Deuills, Saintes. All this worketh Repentance. Paule trauailed towards *Damascus*, a Woulfe, a Persecutor, a Bloudsucker, an Hater, a Dispiser: but ere he came ther, he was quite changed, & cleane of an other mind: so mightie was he that met him by ye way. When Iesus Christ sent downe the holie Ghost vpon his Disciples, according to his promise, ther were some Scoffers at *Ierusalem*, which mocked and said, they are ful of newe wine. But the same men cried out by and by after, men & brethren what shall we do to be saued.

Here was a most wonderful and sodain

change. See then the force of Repentance, when God striketh it into the hart of man, and driueth the naile to the head as they say it effecteth that which all the wisdome and pollicy of man is not able to bring to passe, & when they haue polled hether, & thither, and laid their heades togither and soughte all the corners of their wits, yet can they not tell which way to turne their hand, or where to begin to change the hart of a mã, and to conuert him to God. Therefore Repentaunce is stronger then all the whole world and worketh that which al mẽ with their naturall wittes, fine heades, and deep deuises cannot compasse, for the conuersion of a sinner, is a worke supernaturall. Here then we haue a glasse to behold our selues in, whether euer we haue repented, or no. For if we finde not this change and alteration in vs, we haue not repented, and so consequently remaine vnder damnation. Therfore let euery man looke vnto himself for marke how much he is changed and altered from his former euill waies, so much hath he repented. And he that is the same man he was, three, foure, eight, nay, thirtie yeres ago: surely, surely, he hath not repẽted, and therefore abideth in damnation. I

maruaile

marualle then how those men which neuer felt any chaunge or alteration wrought in them, nay whose consciences tell them, that they are not changed ne know what it meaneth, can haue any hope of saluation: vnles peraduenture they beléeue not this doctrine or think it to be false. I will send ouer these men to such as haue béene in the like case they now are, & yet thought they might do well enough for al that, although both blind in iudgement, and corrupt in conuersation. I haue knowen and doe know men, which before their conuersion and inward chang, were counted as honest men as euer brake bread, and as substantiall men as they cold be, as true dealers, vpright liuers, and good housekæpers as any of their neighbours: yea, and they had the same opinion of themselues too. And yet notwithstanding when they haue felt Repentance wooring this change and alteration in them, through the power of the spirit at the preaching of the woorde, and when they haue had new harts giuen them to discerne better, and new eies to sée better, as men come out of a dampe, haue wondred and marualled at ỹ palpable and grosse darknes they were in before and haue burst forth into these words, that

they wold not be in ẏ same case they were afore, no not for all the worlds goods, for if they should haue died in that case, they wer sure they should haue bene damned. But I pray you what case wer they in before, wer they not good honest men? and well accounted of, and honest liuers, & well taken wher soeuer they came? Surely they were so taken in the world, but nowe they think farre otherwise of themselues, their eies being opened, and their iudgements enlightned, for now they see that they sawe not before, now they vnderstand that God cõdemneth many whom the world iustifieth. Ye thinketh this example should make ciuill and worldly mẽ see and suspect themselues, and know their owne misery before God. For these mẽ were as good as they, before their conuersion, and yet afterward confesse that they were plunged to the bottome of Hell, and drowned in the depth of damnation. He that hath eares to heare, let him heare, and he that hath eies to see, let him see: for if mẽ will still sooth themselues for all this, that they shalbe saued without feeling any chãg or worke of repentance, it will cost them full deare in the ende. For Christs wordes will proue true, that whosoeuer repenteth

not

not shal be damned, that is whosoeuer doth not feele in himselfe what is repentance, and find in himselfe the qualities thereof, shall be condemned. For where repentance is, there be the qualities of Repentance, and where the qualities be absent, there is no true repentance. So that where Christ sayth: Except ye repent, ye shall all perish: it is al one as if he had said, except ye know the truth of repentance, except ye can proue vnto your consciences the forgiuenesse of your sins, except you feele a chaunge and alteration in the bottome of your hart, of al your former lewd waies and misdemenor you shall surely perish and be damned. But let vs yet a litle farther search out the qualities of repentance: The Apostle in the seuenth Chapter of the second epistle to the *Corinthians*, setteth downe seuen notable qualities and effectes of repentance. The first of them he nameth care. For beholde saith he, this thing that you haue bene godly sory, what care it hath wrought in you, that is an earnest study and as it were a taking thought to please God. For where true repentance hath once wrought, there followeth great care afterward. Care I say to line in the obedience of God. Care to

keepe a good conscience. Care to reform our Houlholds. Care to instruct Wiues, Children and seruants in the knowledge of God. Care to pray with them morning & euening: and generally care to performe al duties belonging vnto God so that repẽtance is not a careleſſe but a careful thing. Let not men think therefore that although they welter in the careleſneſſe of the fleſh, & ſleepe in ſecuritie al the dayes of their life yet their repentance is good enough, yea, and though they ſpend whole daies, nights, moneths, and yeres in vanities plaies and paſtimes, in idelnes, fond delightes: pleaſure and voluptuouſneſſe, in negligence of all duties, forgetfulneſſe of God, and contempt of all good things: yet for al this they repẽt for their ſinnes, and hope to be ſaued as wel as any other. But alas how cã theſe thinges ſtand togither, to repent for ſinne, and to delight in ſinne: to hate ſinne, & loue ſinne, to fly from ſinne, and to followe after ſinne. But theſe men I perceiue wold fain make S. Paul a lier, for he ſaith a mã hath neuer repented except he be carefull afterward to pleaſe God, they ſay they do repẽt & haue repented, although they liue neuer ſo wretchedly, and careleſly. But when all

licen-

licencious and lewd liuers, filthy whoore-mongers, beastly Belligods, and careleſſe Caitiffes, come to the kingdome of God, & are ſaued, then ſhall theſe men alſo come vñ them to be ſaued by careleſſe repentance.

The next quality and effect of Repentance, is named, cléering of our ſelues, that is diſcharging of our ſelues, when ſin doth accuſe vs and lay things to our charg: for when ſinne and Sathan, doeth terrifie the conſcience of the poore penitent Sinner, by and by he flieth vnto God, & aſketh forgiueneſſe through Jeſus Chriſt, and ſo cléereth himſelfe, and maketh his Apologie againſt ſinne and Sathan, like as a man that is preſented into the Court, vppon ſuſpition of Whoordom, or any other notorious crime, muſt clere himſelf by witnes of that which is laid to his charge. So the conſcience that is cited by Sathan before the iuſtice and iudgement ſeat of God, cleareth it ſelfe by Repentance, and aſketh forgiueneſſe thorow Jeſus Chriſt. So that here we maye ſée a wonderfull fruite of a penitent conſcience, it cannot abide the acculation of ſin It cannot be quiet till it be reconciled vnto God: and ſo haue peace with it ſelfe: For this isto be noted in the godly manne, that

when

when he hath committed any sinne, and his conscience telleth him of it, by and by he feeleth lead within him, and is all heauie, and cannot sleepe quietly, till he haue gotten in some corner, where he may mourn and lament to the full, and confesse and lay open himselfe vnto God, & so cleare himselfe thorowe Iesus Christ, his conscience bearing him witnes that his sin is forgiuen. Wher as contrariwise the vngodly man, whē his conscience accuseth him of sin, hée dispatcheth away all such thoughts, and treadeth them vnderfoot, and by and by calleth for a payre of cards or tables, and some merry companion to driue away the time, and too put out all such thoughts out of his head, & so indéed he increaseth them more and more and causeth them to rankle inwardly.

The third qualitie is called indignation that is, a mortall and deadly hatred against sin: as when a man doth shudder & shake and as it were grind his téeth at the remēbrance of his sinnes: for this is alwaies in the penitent person to loth and abhorre all sinne from his heart, both his owne sinnes and the sinnes of other, and to hate it as the Diuell himselfe, which is the author of it, and to flie from it, as from ỹ very cutthrote

and

and hangman of his soul, and to know it to be the onely thing that blindeth, that hardeneth, that seperateth from God, and procureth all plagues and diseases both of bodie and soule against vs. Therefore he spiteth at it in defiance, and disdaineth it, and stoppeth his nose at the stinke of it, wheresoeuer he smelleth it.

The fourth thing is feare, which is a certaine awe of God, when a man is afraid to displease him, For the penitent person feareth alway, and being priuy to his own infirmitie and weaknes (when God neuer so little withdraweth his grace, and leaueth him alone) worketh his saluation with feare and trembling. He will not presume vpon former grace to cõmit any sinne, or flatter himselfe in the mercy of God, and in ẏ thinges that he hath already tasted of God, to yéeld to some little sinne, thinking he may do that, and be the child of God wel ynough. because some of Gods children haue fallen into greater: but rather he trembleth at the least motion of sinne, and is afraide of the temptations, which satan trumpeth in his waye, and is afraide when the temptations of sinne are vpon hym, to satisfie the hunger of sinne, but rather he fighteth a

gain

against sin, when sin fighteth against him, and presenteth the feare of God before his eies (as godly Ioseph in the assault of Putiphars wife) to be as it were a Tower of defence and welspring of life, to auoide the snares of death.

The fift thing is desire, that is, a hungering and thirsting after righteousnesse. For the penitent man is rauished with desire of good thinges: he desireth to be euery daye better then other: he desireth to leaue euery day some sinne: he desireth to pray: he desireth new knowledge, and new vnderstãding of heauenly thinges. He desireth too heare Sermons, and wil straine himself to heare them. He desireth the company of the godly, he thinketh himselfe in heauen, whẽ he is among them. He desireth the saluation of his very enimies, and praieth for thẽ. All these and many other such like desires are in the penitent man.

The sixt qualitie is zeale, which cõsisteth in the earnest imbracing of vertue, and hatred of vice, so that the penitent person, is zealous in euery good thinge. Zealous of Gods glory in all places, in all companies, and amongst all persons. He cannot abide that Gods honour should be impeached, or

his

his name blaſpheined, or his glory trãpled vnder foot by wicked men, but he will opẽ his mouth to reproue the wicked, and ſtand ſtoutly in the defenſe of Gods glory. He is not like the Atheiſts, and Diſſemblers, which are alwaies as is the company, that is, Godly amongeſt the Godly: a proteſtãt amongſt Proteſtants: wicked amongſt the Wicked: a Papiſt amongſt Papiſtes: a Worldling amongeſt Worldlinges: and a Swearer amongſt Swearers: a Weather cocke that turneth with euery wind. The penitẽt man I ſay is not of this ſtamp, but he is conſtant & zealous in all good things. He is zealous both againſt the pleaſures & profits of ſinne, though he might winne a whole world, or pleaſure himſelfe neuer ſo muche, by committing a ſinne againſt God yet will he refuſe it, for he hath learned frõ Chriſts mouth, that it ſhall not profit a mã to winne the whole world, and to looſe his owne ſoule.

The laſt thing is Reuenge, that is, the penitent perſon is ſo offended with the ſin he hath committed, that he wilbe reuenged of himſelfe for it. As for example, if he haue offended in Gluttonie, he will reuenge himſelfe by faſting two or three dayes after: If

he

he haue offended in whoredome, he will bée reuenged of his lusts, by haltring and bridling them euer after: If he haue offended in Couetous catching and polling of other mens goods, he wil be reuenged on himself by restitution, as was godly and penitent Zacheus, and this indéed is a speciall fruite of Repentance, too reforme our selues in those things, wherein we haue most offended. Now, then you sée (my deare brethren) what lieth in the belly of repentance, and which be hir inwards, so that we must néedes now come to the vnlacing and vnbowelling of Christes word. Except ye repent (saith he) ye shall al perish: that is, except ye haue this forenamed care, you shal all be damned: Except you haue this cleering of your selues you shalbe damned, except you haue this indignation: you shall all be damned: Except you haue this feare you shall be damned: Except you haue this desire, you shall all be damned: Except you haue this zeale, you shall all be damned: Except you haue this reuenge, you shal all be damned. For our Sauiour Christ doeth not speake of the bare name of Repentance: but of Repentance with all his furniture, & appurtenances: so that whosoeuer hath

no

not Repentance withall his qualities and effects, or at ỳ leaſt ſome meaſure of them, hée hath no repentance indéede, and therefore ſhalbe damned, For except ye repent, ye ſhall all periſh. But me thinketh that I heare ſome men ſay: Here is nothing but damnatiõ, damnation: You preach nothing but the Law: Lette vs heare of the Goſpel. My brethren I proteſt vnto you, that I ſpeake of loue, whan ſoeuer I ſpeake. I deſire the ſaluation of you all: If I could win but two in all this congregation, I woulde count my ſelfe happie, and thinke that God had greatly bleſſed my labours. And vndoubtedly if I knewe any nérer way too bringe you vntoo GOD, then by preachinge the Lawe, to make you knowe your ſelues: Surely, ſurely I would vſe it. Or if I could be perſwaded that the preaching of the Goſpell, and mercy would doe you more good: you ſhoulde heare of nothing but Goſpell, Goſpell, Mercy, mercy: But alas, I ſée that euery careleſſe and ignorãt man preſumeth vpon Gods mercy, I ſée that euery filthy liuer, and notorious Blaſphemer, abuſeth Gods mercy, in applying it to himſelfe without repentance, ſo that

they would make Gods mercy a cloake for their sinnes: I see that euery man would faine be flattered in sinne, and heare of it no more, but haue the Gospell preached, which indeede belongeth not vntoo them, continuing in their stubbornnes, but onely to the penitent sinner, which forsaketh himselfe and groneth and panteth vnder the burden of his sinne. Therefore when I see you humbled with the consticence of your sinnes, and grone and pant vnder the burdē of them: whē I see your faces blubbered with weeping and your heartes molified, and sorrowing with care, then wil I comfort you, and ceasse to preach the lawe. But I pray you will you steale, murther, and commit adultery, and yet heare of mercy? Will ye mock, sweare, blaspheme, and raile and yet heare of mercy? Will you serue sinne, hate vertue, and follow your owne lusts, and yet heare of mercy? Would you haue Plaisters before you haue woundes? Would you haue Phisicke before you be sicke? Would you be let bloud before you haue neede? Would you not account him a sollish Phisition that will minister Phisick to a whole man? Would you not think him

an

an vn skilfull Chirurgion, that will applie a gentle Salue to an old festered sore, and not rather corrie it: Then knowe you my frends, that because you are full of grosse humors, you must haue strong purgations because you are ful of old festered wounds, you must haue corrasiue Salues, for that is the best for you, and the spéedyest way to recouer your health: and forasmuch as you be rough Horses, you must haue a rough Rider: and hard knobbie Timber must haue hard Wedges, and hard strokes with a bátle. We preach the Lawe to driue you to Christ: we preach iudgement to make you séek mercy: we preach damnation to bring you to saluation. But to preach mercy and forgiuenesse before men sée their sinnes, or know their miseries by the preaching of ỹ Law, is to preach the Gospell vnprofitably For he that is ignorãt of the law, knoweth not what misery is in himselfe: nor what mercy is in God.

What father is there, who if his childe should play the stubborne boy, and disobey him in euery thing he commaunded, would stroke his head, and say he were a good boy and not rather seuerely correct him, and

whippe him with a rodde? What maister will commend his seruant for doing what he list, and not what he commandeth him? euen so we may not disobey, and do euill, and looke to be flattered too, and not rather chidden. Let vs knowe then, that although God vse searing, laũcing, cõzing, and searching of the bones, and other violent remedies, yet in the meane while he procureth our health by them. And let vs further vnderstand, that for as much as there is none other meanes to draw vs to saluation, but by cleansing of all our vices, and the same cleansing cannot be done but by violence, when wee be warned by the doctrine of the Law so as our owne conscience accuse vs, although wee like well too be nowe and then flattered and soothed, yet let vs seeke to be spoken vnto earnestlie, to haue our faultes told vs, and to be made ashamed of them, and to haue our vnhonesty discouered and not desire to be pleased. For it were the next way to make vs rot in our own filthinesse, if we should hold it so in secret: and it wold cost vs dear the setting on, if we shuld be so flattered by men, and in the meane season the heauenly iudge shall thunder down

vpon

vpon vs.

Therfore when any man commeth to a Sermon, let him first and formost make his reckoning to be rebuked, as méete is, and let him vnderstand, that it is for his profit, that he is not sothed. And if he haue itching eares, let him lay them away from him, assuring hiselfe that els he is forecloſed, so as he shal neuer receiue the doctrine to his profite and instruction. And let him be content to haue his soares rubbed and bewraied, that he may be brought to that, which is for his welfare. If a man please a sick bodye, what shall become of him, shall he giue him drink euery minute of an hour? shal he giue him wine, whereas he should giue him water? Shall he giue him Sallets? It were the next way to poison him. To be short, it is certaine that a man doth alwaies seeke his owne death, when he would haue men to soth him. But now which is better, eyther that he which hath the ordering of a sicke man, should yeld to all his desires, or that he should bridle him, notwithstanding that he chafe and gnash his teeth, because he may not haue his owne will in his desires? You sée therefore how dangerous a thinge

it is to flatter & raise vp mē with the preaching of mercy, before they haue bēene cast downe with the sense of Gods iudgements. Cease therefore to open your mouthes too make hue and cry ouer the Country, saying: they preach nothing but ỳ Lawe, the Lawe, Damnation, Damnation, vnlesse ye will take in Christ to, and make him one of the number, and accuse him of want of wisdome: Because he preacheth and crieth out that whosoeuer repenteth not shall be cōdemned. For my part, I preach the Gospell to whom the Gospell belongeth, and the Lawe to whome the law belongeth. I preach merey to whom mercy belongeth, & iudgement to whom iudgement appertaineth. And therefore hold yoor peace & be cōtent to bs ruled by the wisedome of God. But now let vs proceed to ỳ third generall point, which is the time when we shoulde repent.

The holie Ghost in the Scriptures pointeth vs to the present time, & exhorteth vs too make that the time of our repentance. Joel. 2. 21. Therefore, also nowe the Lord saith turne you vnto me with al your hart, with fasting with weeping and with mourning.

ning. Likewise in the third chapter to the Hebrues: Exhort one another while it is called to day, least any of you bee hardened through the deceitfulnesse of sinne. And in the same chapter. To day if yee will heare his voice, harden not your heartes as in the prouocatiõ: So that now, euen now, euen now, is the time of our repentance.

Now whilest he caleth, now whilst he speketh, now whilest he knocketh, let vs now therefore heare: let vs now therefore obey: let vs now therefore redeeme this day: this present wednesday, which haue followed so many daies, which haue so long hardned our heartes, which haue let so many good thinges runne out, and spill besides: let vs take vp this day & make it the day of our repentance. Although we could neuer be moued with any Sermon hetherto, yet let vs now be moued once at last: Let vs now say, this shalbe my day of repentance, I will deferre it no longer, but now will I turne vnto my God, and forsake al my former wicked waies, and mine owne imaginations: I will nowe chaunge the course of my life, and begin all newe againe. I will be acquainted with Gods worde, and take

counsel there how to do, and how to behaue my selfe in euery action. I wil not only reforme my selfe but also my whole houshold wife, children, and seruants, according vnto the same. Thus my dear brethren, I beseech you, purpose in your hearts without any further delay, and be not like to Epicures and slack-graces, which say youth will be youthfull, and youth will haue a course, and what should we make it so holy when we are young: tush there néeds but a sigh an hour before death let vs be merry now, we shal neuer be yonger, we wil repent when we are olde. As though poore soules, they had repentance in their sléeues and at their commandement, and that they could repēt when they list. No, no, these fellowes shall pay for their presumption. For GOD will giue them ouer to hardnesse of heart, and impenitencie, because they tooke so much vpon them, and made so longe delaies, that in the meane season they might enioy the profits & pleasures of sin. Therfore good brethren, let vs not put it of from day to day, but let vs now séeke the Lorde whilest he may be found, and cal vpon him whilest he is nere: let vs take time while

time is, for time and tide tarieth for no mã. Let vs knowe this to be the time of our visitation. Our Sauiour Christ wepte ouer Hierusalem, because they knew not ỹ time of their visitation. Ye reproueth the Iewes because they coulde discerne the face of the skie, but could not discerne the signes of the times. And surely in the ende it will turn to our distruction, if we wil not know this to be the day of mercy, ỹ time of grace, wherein God stretcheth forth his hand vnto vs, and wisedom crieth out in the stréets. Therefore now whilest we haue the light let vs walke as Children of the light: the night commeth when no man can worke. It shall be to late to call for mercy after this life, when the gates of mercy are shutte vp and repentance will be to late. Oh deere Christians, let vs remember the fiue foolish Virgins, which because they foreflowed the time, had heauẽ gats barred vp against them. Let vs also remember the fearefull & dolefull example of the rich glutton, which being in hell torments, yelled and yelped for the least ease and helpe that might be, & cold not haue it. An hundred thousãd times therefore, better it is for vs to leaue our sin

now we

nowe to mourne for them nowe and nowe to repent, then hereafter, alas, when it will be to late. Better nowe, a greate deale to take some paines, to straine our selues to leaue our sins, & to make our heart smarte for them, then to be condemned for euer, & to cry in the bottome of Hell: We haue wearied our selues in the way of wickednesse & destruction, and we haue gone thorowe daungerous waies: but we haue not knowen the waie of the Lord. What hath Pride profited vs? Or what profit hath the pomp of riches brought vs? All those things are passed away like a shadowe, and as a post that passeth by. We haue set our selues against the children of God, we haue had them in derisiõ, and in a parable of reproch. we fooles thought their life madnes, and their end without honour, but loe they are counted amongst the children of God, & their portion is among the Saintes. Therfore let vs know the time of our calling, and let vs not be worse then the foules of the aire: The Turtle, the Crane, and the Swallow, obserue the times of their comming. The Husbandman taketh his times The marriner watcheth his tides. There-

fore

fore, let vs also take the time and turne vnto the lord, whilest it is said to day, which grace God graunt vs.

Now let vs returne vnto the fourthe point concerning the causes, which maye moue vs vnto repentance. Herein I haue obserued nine especiall things. First, the great mercy of GOD, leadeth vs vnto repentance. as Rom. 2. The bountifulnesse of God, leadeth vs vnto repentance, saieth the Apostle, God doth continually followe vs, with his mercies and benifits, both concerning our soules and bodies, we haue no good thing, which we haue not receiued at his hands, we hold all that we haue of him and to him are we beholding for al, great is his mercie towardes our bodies, but muche greater towardes our soules, and euery mercy and benifite, either towarde soule, or bodie, calleth vs to repentance. He giueth vs meate, drinke, and clothing, these call vs to repentance: he keepeth vs at his owne costes and charges here below: this calleth vs to repentance: the Sunne the Mone, and the Starres, call vs to Repentance, The birdes of the aire, the Fishes of the Sea, and the fruites of the earth

crie

crie out vpon vs both loude and shrill: Repent, repent. All Creatures moone vs to repentance. Our Creation calleth, our redemption crieth, our Sanctification knocketh, and our Election mooueth to repentaunce. What could God doe more for his Vyneyard, that he hath not done. Therfore let vs repent.

Secondly the Iudgementes of GOD moue vs vnto repentance, for all the thunderboltes, Plagues, and Punishmentes, which God hath throwne downe vpon obstinate sinners, from the beginning of the world, are so many warning peces vnto vs to awake vs out the dead sleepe of sinne, & to pricke vs to Repentance. As in the first. Cor. 10. Whē the Apostle hath cited diuers great iudgements of GOD, against the old Israelites for diuers sinnes, he concludeth: Now all these things came vnto them for examples, & were written to admonish vs, vpon whom the ends of the worlde are come. So that all the Iudgementes wee reade of in the Scriptures, are so many admonitions, and as it were Carte Ropes to draw vs to repentance. All the Iudgementes we reade of, heard of, doe see, and

hear

hear of euery day, knock with main strokes beate downe right vppon our consciences to Repentance. The vgly monsters, strang birthes, firy constellations, vnknowen Cometes, sodain death, marueilous droughes, vnwonted snowes, horrible inundations, forraine woonders, straunge apparitions, threatning of heauen aboue, with streming and shoting fire, trembling of the earth vnder our feet, and our houses ouer our heads as of late daye: What are all these, but as it were great Cranes with beames, & Cable Ropes, to draw vs vp to the Lorde by repentance.

Thirdly, the word of God haleth vs to Repentance. For, as God in old time sent his prophets, both early and late, to call the rebellious Iewes to repentance: so he sendeth abroad his preachers, and messengers in these dayes, to sound vp ỹ trumpet of his word, and to ring the sweet bel of Aaron emongst them, to awake them to repentance but alas, how lightlie are they regarded: Who heareth their voice: But surely this is the last remedie that God hath apointed, and if this will not moue vs to repentance, if this will not cure vs, then are we altogither

ther vncurable.

Fourthly, the infinite number of sinnes we haue committed, ought to be so many spurres in our sides, to pricke vs to repentance. It is sufficient, saith Saint Peter, that we haue spent the time past of our life after the lustes of the Gentiles, walking in Wantonnes, Lusts, Drunkennesse, Gluttonie, Drinkings: and al abhominable Idolatries. Therefore, it is time nowe to Repent, Oh that men would looke backe to themselues, as they wer forty, thirty, twēty or ten yeres agoe. Oh that they woulde call to mind, their open and secret sinnes, and me thinketh it should make their heart bleed within their belly, to thinke vpon thē. Oh that they woulde consider howe muche time they haue mispent, & how many good thinges they haue neglected, and altogither omitted.

Fiftly the shortnesse of our life, calleth earnestly vpon vs to Repent. The time of our life is sixty yeres and ten, and if they be of strength eightie yeres, yet the strēgth is but labour and sorrowe, so is it cutte off quickly, and we flye away saieth the Prophet Dauid, we haue spent our yeres as a

thought

thought. Therefore he addeth: Teach vs to number our daies, that we may apply our harts vnto wisdome. Our life for the shortnesse, and inconstancy of it, in the Scriptures, is compared to grasse, to a vapour, to smoke, to a Weauers shuttle which glydeth away swiftly. Euen so the daies of mã passe away, no man knoweth howe. Man is of a short continuance, saith Iob, and ful of trouble. Experience teacheth, that to day a man, to morrowe none. Hence away we must all, here is no abiding place for vs how sone we knowe not. Therefore let vs repent.

Sixtly, the small number of those which shall be saued, oughte to thrust forwarde to repentance. Striue to enter in at the narrowe gate: For many I say vnto you, will seeke to enter in and shall not be able saieth christ. Luk, 13. 24. And in another place he saieth the gate is straight, and the way narrow that leadeth vnto life, and few ther be that find it. If men would consider of this, it would make them looke better about them and trie with themselues whether they be of that small number or no.

Seuenthly, death threatneth vs, who is

verie

very terrible to the flesh, & the remembrãce of it very bitter to a man that is soused, and soked in the pleasures of this world. It flattereth no man, it regardeth not persons, it weigheth not friẽdship, it careth not for rewards it is very grimme, vgly, and cruel, & killeth downe right wher it hitteth. Therfore let vs repent.

Eightly, the day of iudgement and seconde appearing of the Sonne of Manne, will come as a Theefe in ỹ Night, in the which the heauens shall passe awaay with a noise, and the Elements shall melt with heate, and the Earth with workes that are therein shal be burnt vp: seeing therfore that all these thinges must bs dissolued, what manner of persons ought ye to be in holie conuersation and godlinesse, saith S. Pet. 2. 3. The Lord Jesus shall shewe him self from heauen, with his mightie Angels in flaming fire, rendring vengeance vnto them that know not God, and obeie not vnto the Gospell of our Lord Jesus Christ saith the Apostle. 2 Thes. 1. I sawe saieth S. Iohn Apo. 20. a great white Throne, & one that sate on it, from whose face fled away, both the earth and the heauen, and

their

their place was no more foũd. And I ſawe the dead, both great and ſmale ſtand before God: and the bookes were opened, & another booke was opened, which is the booke of life, & the dead were iudged of thoſe thinges, which were written in the bookes according to their workes. And the Sea gaue vp hir deade, whiche were in her & Death and Hell deliuered vp the dead which were in them: & they were iudged euery man, according to his woorkes. In theſe places we ſée, both the ſodaineneſſe, the fearefulneſſe, and glorie of Chriſts comming. For hee ſhall not come poorely, and contemptuouſlie, as in the firſt viſitation, but he ſhal come very Princely, royally, and triumphantly to the great terrour of all his enimies, when a conſuming fire ſhall goe before him, and ten thouſand thouſandes of Angels waite vpon him: at what time the kinges of the earth, and the great men and the rich men, and the cheife captaines, and the mightie men, and euery bondman, and euery frée man, ſhall hide themſelues in dennes, and amongeſt the Rockes of the mountaines, and ſay to the rockes and mountaines, fall on vs, and hid

vs from the presence of him, that sitteth on the throne, & from the wrath of the Lambe for the great day of his wrath is come, and who can stand? Apoc. 6. Therefore let vs repent.

The last thing is hel torments, then the which nothing is more intollerable. Therfore saith Christ. Mark. 9. If thine hand cause the to offend, cut it off. It is better for the to enter into life maimed, then hauing two handes to goe into hell into the fire that neuer shalbe quenched. Where the worme dieth not, & the fire neuer goeth out. The scripture speaketh tirrible to our sences, concerning the estate of the damned persons, calling it hell fire, damnation, the lake that burneth with fire and brimstone for euer. In the thirtie chapter of the Prophesie of Esay, it is called Topheth, and it is euen prepared of old, it is euẽ prepared for the king: he hath made it dæpe and large, the burning thereof is fire and much wood, the breath of the Lord like a Riuer of Brimstone doeth kindle it: These spæches are terrible to our senses, and may maruailously amaze vs. But if I had the tounge of an hundred men, nay of an

an hundred angels, yet were I not able to vtter them as some shall one day fæle them much lesse were you able to conceiue them. If all the tortures and cruell tormentes ỹ can he deuised by the wit of man, were executed vpõ some one, yet were it nothing to this. We poore wretches thinke there is no paine to a collicke, or a cruell ague. But if all collickes, agues, and all other straunge diseases could possibly light vpon one man it were but a flea bitinge to that whiche is to come. The paine is endlesse, easeleſſe, and remedilesse. The dayes of their hellish torments shall neuer weare out, nor their yeeres come to an ende: the longer they cõtinue the lesse hope haue they. When as many yæres are expired, as there be men in the world, and starres in the heauens: when as many thousand yæres are ended as there be Stones and Sand by the Sea shore: yet still there be ỹ hundred thousand times so many mo to come. Those that will not now be mooued in hearing shal then be crushed to pæces in feeling. All dronkards, swearers, whoremongers, vsurers, extortioners, liers, mockers, contemners, secure persons, iolly fellowes, roisting ruf-

fians,

tians, lustie blouds, the braue lads of this world, and all other vnbeleuers, shall one day be apprehended, and arraigned before the Barre of Gods tribunall seate, where the maiestie of God shal stand aboue them, with a naked sworde of vengeance, and a scepter of iustice. The Deuill that olde sathanas shall stand on the one side to accuse them, and their owne conscience of the other side to condemne them, and the gaping gulfe of Hell vnderneath them ready to swallowe them vp for euermore. Then shall the dreadfull sentence of eternall woe & damnation procéede against them. Goe, yée cursed into hell fire &c. There they shall drinke as a iust recompence of their iniquitie, the bitter cuppe of Gods eternal wrath and indignation, in the kingdome of darknesse, and in the fearefull presence of sathã, and all the cursed enimies of Gods grace, where the dolfull dromme of Gods anger shall euer sound through their eares, wher shall be wéeping and gnashing of téeth, where shall be confusion, woe, and endlesse lamentation. Their gripes shall be greate their grones so déepe, and their garboiles so vntollerable, that they shall grin like a dog

in

in their infernall conuulsions, & with howling, and yelling crie out: Wo and alas that euer I was borne: Oh that I had neuer bine borne, or that my mother had born me a toad. For then my condition should haue bene better then it is. Cursed was the time I was begot in, the houre I was conceiued in, and the day that I sucked my mothers paps. Cursed I was alwaies, cursed I am & cursed I shall be for euermore. Woe woe how great is my torm̃ēt, whose heart doth not melt, whose eares doe not glow, whose haires doth not stand vpon his head to hear these things. Therefore deare brethren let vs repent. If the mercy of God cannot allure vs let his iudgements scarre vs If his iudgements cannot scarse vs, let his word moue vs. If his word cannot moue vs, let our sinnes amaze vs. If our sinnes cannot amaze vs, let the shortnes of our life dampe vs. If the shortnes of our life cannot dampe vs, let the smal number of those that shalbe saued afray vs. If that cannot afray vs, let death terrifie vs. If death cannot terrifie vs, let the day of iudgement shake vs: If that cannot shake vs, yet let hell torm̃entes shudder vs, & rent vs in peces. For verily

my brethren, if none of all these can preuaile, if we will not for all this repent, but be obstinate then we shall all perish and be damned according to Christs words. Now let vs proceede to speake of those thinges which let and hinder vs from repentance, which indeede although they be in number infinite, yet at this time I will lay foorthe seuen especiall lets, and hinderances vnto repentaunce.

The first is vnbeléefe, that is, when mẽ will not beléeue those thinges that are spoken and proued vnto them out of the word of God. This is it that vomiteth vp all good thinges, & poisoneth the very intralls of a man, and keepeth all good graces from vs. As appeareth Math. 13, 58. Hee did not many great workes there, for their vnbeliefs sake. And in the 4. to the Hebrews it is said. Vnto vs was the Gospell preached, as also vnto them, but the worde that they hearde profited not them, because it was not mixed with Faithe, in those that heard it. So that here we may see, although we heare neuer so much, yet if wee bring not faith with vs, we shal neuer profit vnto repentãce. For vnbeléefe taketh

vp

vp our hartes for Sathan, and refuseth all ỹ wholesome doctrine of saluation, and doeth so harden them in the waies of sinne that in the end they become past fæling, & cannot be touched one whitte, either with the iudgements or mercies of God: but count the one as blastes of winde: and make the other a couert for their filthines. You shall note some men, who when they haue heard their sins straightly ripped vp by the word of God and their iust damnation proued by the same, without speedy & earnest repentaunce, will break out into these wordes of vnbeléefe. If it be as he saieth, God help vs I hope it is not so, I trust I shall do well enough for all this, as long as I haue a good faith in God, and doe no body no harme. Shal I leaue my pleasures & my profites for their saiengs? What? doe they thinke none shall be saued, but such as reade the Scriptures, and heare sermons: God forbid but those which do not goe to heare sermons shuld be saued as well as they. Why may not one serue God as well at home in his house hauing good Bookes and good praiers, as by comming to the Churche to heare Sermons and seruice: Alasse, these

men ſtand to much in their owñ light, and bewray what folly and ignorannce is in thē. For do they think to be ſaued by any other meanes then God hath appointed: or when God hath auouched any thing in his word, will they except againſt it, & ſo make God a lier: when God hath once ſet downe a thing, & proued it to their faces, will they yet reply? When God hath told vs that the preaching of the word is the ordinarye meanes of our ſaluation, ſhall we hope to be ſaued, although we contemne it, & neuer or very ſeldome heare it? Is not this plain infidelitie and vnbeleefe, that when God ſaith one thing we will ſay another: when God ſaieth yea, we will ſay, no I hope not ſo. Yes ſurely that is it that ſtoppeth the way vnto Gods graces, and barreth vs out from repentance.

The ſecond let is this preſumption of gods mercy, for if men be ſharply reproued for their ſinnes', and exhorted vnto repentance, by and by they take couert, ſaying: God is mercifull, God is mercifull, as though God were made all of mercy, and that there were no iuſtice in him at al: and thus the wicked make Gods mercy an occaſion

casion to sinne, which thing the Prophete Nahum in the first of his prophesie doeth sharpely reproue, the Lord (saith he) is slow to anger, but he is great in power, & will not surely cleere the wicked. But because I haue spoken afore of this presuming and misapplying of Gods mercy, I will heere passe it ouer, willing you to note it as one speciall let vnto repentance.

The third hinderance is the example of the multitude, for that doth harden and imbolden men vnto sin. As when many birds flicker and flocke togither, they fall vppon the Net without any feare: but one or two alone will be afraid. Euen so the example of many, and many sinne companions doe imbolden men to runne through the snares of Sathan without any mistrust. Therefore it is said in Exodus 23. Thou shalt not follow a multitude to doe euill. This is the thing that hindreth a great number from god: for they neuer look vp vnto God or to his word, but stare vpon the common doings of most men, and examples of the world, thinking if they doe as the most mē doe, as their forefathers haue done before them, they are cocke sure and of an euen

ground

ground. And herevpõ ariseth their deuelish Prouerbe: Doe as most men doe: and the fewest will speak of you: but they haue forgotten S. Paules rule, Rom. 12. Fashion not your selues like vnto this worlde. These fellowes that stand vpon multitude will reason thus: We see none of the great ones of the world, none of the noble, none of the rich, none of the wise and prudent, receiue this doctrine, but onely a few shackragges and beggerly raskalles, and therfore it is a token ỹ it is nothing worth & that it is doubtfull, and not for vs to medle withall. Loe what thoughts may crẽpe in our heads, and howe slily Sathan may trumpe in our way, and blindfolde vs, and leade vs away in the darke, by doting vs with the example of the multitude. Therefore, lette vs take hẽde of those pitfalles, which Sathan laieth in our way, and not be carried away, with these thoughtes and reasons. The wicked beare themselues in hande that they shall winne the game, and that the goale goeth on their side, and there is nothing but crowing long before it be day, and great triumphing amongest them before any stroke be stricken, and that bẽcause

cause

cause we be but a handfull of people, & they a great multitude, and that in a manner ỹ whole worlde agréeth with them to practise our death. Thus the Deuil doth cast a mist before their eies, and closely leade them away from Repentance. Therefore deare brethren, let vs stand fast in the worde of ỹ Lorde, and not bee carried away, or bowed quite downe with this raging streame of the multitude: but let vs know it to be one speciall engine of Sathan, whereby he driueth vs from repentance.

The fourth let vnto repentance, is long custome of sinne. For that taketh away all sẽse and feeling of sinne, and maketh it as it were another nature vnto vs: so that we may aswel alter nature as shake it of, whẽ it is once thus solored vnto vs through lõge custome. Therefore it is saide: Iere. 13. 23 Can the black Moore change his skinne? or the Leopard hir spots? then may yee also do good that are accustomed to do euil. Here the prophet affirmeth, that it is as harde to cure an olde disease that is bred in ỹ bones & to remedy a sin that hath beene hatched and brought vp with vs, as washe a blacke More white, or to chaunge

the

the spottes of a Leopard, which cannot be without destroying of nature. And surelye trie it who will, he shall find it as hard a matter to leaue an old custome, whether it bee of swearing, of gaming of lying, or whoring, of euill companie, or of any other sinne, as to wash an Ethiopian. Therfore it is written, Prou. 17. Though thou shouldest bray a foole in a morter, amonge wheate braied with a pestell: yet will not his foolishnesse depart from him. So that as long as we are in custome with sinne, ye doore of repentance is barred vp against vs.

The fift hinderance is long escaping of punishment, for the wicked therby are starkened in sinne, and driuen off from repentance, euen as an old theefe that hath stolne a long time, and escapeth both prison and gallowes, is animated more boldly to proceede in his wickednesse, thinking he shall so alwaies escape. So many filthy and loose liuers go forward in their abhominations without Repentance, thinking that beecause God doeth not incontinently punish them, and shew some manifest iudgement and signe of his wrath vpon them, therfore they shall be acquited for altogither. Wher

as

as contrarywise, if God shoulde by and by strike them downe as sone as they had sinned, by thundring vpon one, & lightning vpon another, and raining fire and brimstone vpon the third, it would make them afraid. Herevpon it is saide in 2 Pet. 2. 3. 4. This first vnderstande that there shall come in ỹ last daies mockers whiche will walke after their lustes, and say, where is the promise of his comming? For since the fathers died, all thinges continue alike from the beginning of the creation. But let these men well know that when God hath delaied a long time, and prolonged the tearme of the wicked, at length he will shewe that although he waited for their repentance, yet hée forgat not their misdéeds, but registred them before him, and packed them vp vpon a great heape, to encrease the terrour of his wrath.

The first hinderance, is the beholding of other mens endes. For when some men that haue lined a wicked, and an vngratious life, and haue bene notorious sinners euen to the worldwarde, so that euery man could point at them: yet if vpon their death bedde, they canne say a fewe good woordes

and

and cry God mercy, and say their praiers, and forgiue all the world, and so die quietly, it is maruailous to heare, howe foolishe people of the worlde, will exalt them, and iustifie them saieng: He made a very good end, as any man coulde make, he died as quiet as a Lambe, and set all thinges in good order before he died. Hereupon another wicked & monstrous verlet, is incouraged to sinne. For thinketh he, such a man liued as loosely as I, or any man els, and yet he made a very good end, and why may not I do so to, but alas these mens eies are bléered, For to dy quietly is not to die godly, to crie God mercy for fashion, is not too haue god merciful, to say a few praiers frō téeth outwarde, is not to die in the faith of Christ, for many doe all this, and yet die miserablie.

The last let, is hope of long life, for while men féed, and besot themselues in this hope they war drunken in sinne, and deferre the day of repentāce. As the rich man in the vij of Luke, dreaming of his long life, cast of al thought of God, and of the other life and of Christes comming, and of repentance, & all good things, and said within himself: Soule thou

ỹ hast much goods laid vp for many yeeres liue at ease, eate, drinke, and take thy pastime, Thus the bleare eyed menne of the worlde choke vppe repentance, and quite smoother it, by dotinge themselues with hope of long life. Therefore my deare brethren, I beseech you by the mercies of God in the bowels of Jesus Christ, that none of all these common lettes may stay you, from spéedye and vnfained Repentaunce: But that you may ouerslide them all, least vnhappilie you being found without Repentance, and taken tardy in your sinnes shoulde all perish and be damned, according to Christes sentence. Wherefore in conclusion, let vs with godly Ezechias bee afraide of Gods threatninges, sorrowe afore hand, stand in awe of God, examine our conscience, mourne for our sinnes, and lament inwardly that when the wicked which haue swymmed in pleasures héere belowe, shall enter intoo their eternall paines, we may then, I say then, haue euerlasting peace and reste; that when Jesus Christ shall appeare from heauen, with all his holy Angelles, we may haue crownes of Glory, and raigne with our God, & our

Sauiour

and cry God mercy, and say their prayers, and forgiue all the world, and so die quietly, it is maruailous to heare, howe foolishe people of the worlde, will exalt them, and iustifie them saieng: He made a very good end, as any man coulde make, he died as quiet as a Lambe, and set all thinges in good order before he died. Hereupon another wicked & monstrous verlet, is incouraged to sinne. For thinketh he, such a man liued as loosely as I, or any man els, and yet he made a very good end, and why may not I do so to, but alas these mens eies are bléered, For to dy quietly is not to die godly, to crie God mercy for fashion, is not to haue god merciful, to say a few prayers frō teeth outwarde, is not to die in the faith of Christ, for many doe all this, and yet die miserablie.

The last let, is hope of long life, for while men fæd, and beset themselues in this hope they war drunken in sinne, and deferre the day of repentãce. As the rich man in the vij of Luke, dreaming of his long life, cast of al thought of God, and of the other life and of Christes comming, and of repentance, & all good things, and said within himself: Soule thou

ỹ haſt much goods laid vp for many yeeres liue at eaſe, eate, drinke, and take thy paſtime, Thus the bleare eyed menne of the worlde choke vppe repentance, and quite ſmoother it, by dotinge themſelues with hope of long life. Therefore my deare brethren. I beſeech you by the mercies of God in the bowels of Jeſus Chriſt, that none of all theſe common lettes may ſtay you, from ſpædye and vnfained Repentaunce: But that you may ouerſlide them all, leaſt vnhappilie you being found without Repentance, and taken tardy in your ſinnes ſhoulde all periſh and be damned, according to Chriſtes ſentence. Wherefore in concluſion, let vs with godly Ezechias bee afraide of Gods threatninges, ſorrowe afore hand, ſtand in awe of God, examine our conſcience, mourne for our ſinnes, and lament inwardly that when the wicked which haue ſwymmed in pleaſures hære belowe, ſhall enter intoo their eternall paines, we may then, I ſay then haue euerlaſting peace and reſte; that when Jeſus Chriſt ſhall appeare from heauen, with all his holy Angelles, we may haue crownes of Glory, and raigne with our God, & our

Sauiour

Sauiour his Sonne, and all his Saintes and Angelles, in the middest of all ioy, in the Heauens for euermore. To the which ioy he bring vs all, which hath so dearely bought vs, Iesus Christ the righteous: to whom with the Father, and the holy Ghost be al honour glory, praise, power, empire, and Dominion, nowe and for euer more. Amen.

FINIS.